

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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CHARACTERISTICS AND EFFECTS OF THE GOSPEL.

BY ELDER JOHN V. HOOD.

It seems to be a law of the universe, that unless unity and harmony exist in design and action, no material result can be brought about or effected. Whether we look to the church, to society, to the development of mind in man, or to the motions and changes of this material world, we find that unless certain fixed laws and principles are obeyed, and each integral part sustains a proper relationship to, and acts in unison with the whole, the required result is rendered necessarily abortive, and the truth underlying the design, obscured and clouded. When man was placed upon this earth, his mind in harmony with truth, and all his faculties roused into action by the Divine life and energy that flowed within him, there was no jarring discord nor confusion, internal peace and serenity pervaded his soul, he was one with himself, with humanity and with his God. Hence, too, we find that the same harmonious results were visible in his physical organization; each part of the wonderful mechanism of his frame, while preserving its separate identity, blended into the other, and thus body and spirit, "fitly

joined together and compacted," composed that living soul which stood erect, in the "measure of the stature of the fulness of Christ." Had he walked in the path marked out for him in the principles of the Gospel, it would have followed, as a necessary consequence, that he would have remained one with his fellow-man, in advancing the cause of truth and righteousness, founding the superstructure of his faith upon like principles and laws, and adopting the same plans for the gradual development and increase of his moral and spiritual nature. But whenever the moral equilibrium was disturbed, his ideas became vague and distorted. Having no longer any definite conception of what constituted the truth, each erected for himself a framework, upon which he fondly hoped the world might build, and secure salvation, while the acts of each succeeding generation only served to widen the breach subsisting betwixt the creature and the Creator, and prove the truth of the saying, that God made man upright, but he had sought out many inventions. Since then, the instinctive desire and

yearning in the heart of humanity, faded and indefinite as it may have been, for love and union, has exhibited itself in many different phases. Ministers and legislators have busied themselves in considering plans that would establish mankind upon a united basis, and cause the discordant elements of society to separate and take their proper place and position; yet, all has been ineffectual in stemming the torrent of anarchy and confusion that pervades the social, the moral and the religious world. Understanding that the religious unity and development of society is the central pivot upon which all hope of its regeneration turns, we would be led to fancy that there we would find the realization of our longings; but when we enter upon a close survey and inspection of the systems of the age, we find that the boasted oneness of Christianity exists only in name. Grounding their hopes of salvation upon the old hackneyed cry of belief in Jesus, the rest is only one vast phantasmagoria of ever-recurring, ever-shifting plans and purposes, that do not bear within them sufficient moral life and vigor to resist the influence of evil, and preserve their peace or purity inviolate and intact. When we begin to wonder at such things existing amongst those professing to derive their knowledge from the same source, and to receive each successive truth through the same channel, we are told that this is a necessary result of the limited growth and expansion of Christianity, and that in proportion as its influence widens, and its principles spread and take hold upon the mind of man, unity will become visibly stamped upon its every feature, and all its present seemingly opposing forces produce perfect and harmonious results. But no organization or system, however fully developed, can contain within itself any principle, the germ of which is not visible in its infantile or progressive state. True, in proportion as its power increases, will the existence of any of its properties or attributes become more apparent; but, in order to their existence then, they must necessarily have been coeval with its birth and formation; and no creed that does not ex-

hibit this unity in its progressive state, can be expected to possess that characteristic when it attains to its full height and standard.

If we turn to the Gospel of Christ Jesus, we will find this principle holding good. No one better understood the plan of redemption than He, nor labored more earnestly in laying down the rules by which it was to be wrought out and perfected; and the grand truth which He inculcated and forced upon the attention of his disciples was, the necessity of unity. "I am the true vine," says he, "and my Father is the husbandman. Every branch that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Here, then, was the object proposed to be accomplished by the Gospel. The principles of love and unity were to become so fully developed in the minds of all who obeyed it, as to lead the world to know that God had sent his Son, and, by knowing this, receive lives eternal. The design of this unity in the Church of Christ was not simply that its members might love one another, and feel peace and satisfaction within their breasts, but that it might form the basis of that scheme of redemption for humanity, which was devised in the councils of eternity. Even in the earliest existence of Christianity, we find that this was the distinguishing feature by which its followers were known, "Behold! how these Christians love one another," and throughout all the writings of its Apostles, as

advanced and grew, the same spirit breathed and burned. "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." "There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Herein consists the pre-eminence of the Gospel as taught by the Latter-day Saints. Enemies to the truth have marvelled at the unity which pervades their breasts, and attributed it to the magical charm of some delusion, palmed off upon the ignorant by designing knaves and fanatics. Men and women are brought together from every nation under heaven, imbued with varied notions and ideas, having their own peculiar traits of character, manners and customs, social influence, moral or intellectual worth and ability, and yet all these become subjected to some higher power or influence. In all their deliberations, whether on spiritual or temporal affairs, in thought, feeling and sentiment, are they knit together in the bonds of soul-cementing, fraternal love. What is this but the "power of God unto salvation;" and if the value of religious principles, like any other truth, is to be judged by cause and effect, how immeasurably superior, how much more Divine in its aspect, is a creed which, in a few years, has gathered together conflicting elements, and made them subservient to the cause of truth and righteousness, or that which has caused nothing but bloodshed and strife and tears, through long and weary centuries? But, the objection is, that by bringing men down to a fixed standard of principles, you establish a law of uniformity contrary to the design of the Almighty. Betwixt unity and uniformity a wide difference exists. In nature we do not perceive uniformity, and yet unity prevails. There is the little stream, the rolling river, and the majestic ocean, the huge oak tree, and the hyssop upon the wall, the hoary mountain, and the flower-decked hill; and yet, in this variety and change consists her beauty. All her works

are organized upon the same principle, and subject to the same natural law of development and increase. And so in the Gospel of Jesus, we have grades of intellect and worth superior to others,—one man fitted to shine as a counsellor, another as an orator, another as a writer—variety of character everywhere, and yet all obedient to the same laws, laboring for the same end and object, yearning after the same glorious immortality! When a man becomes obedient unto this Gospel, it takes him back again to an Eden-world, and fills his soul with that Divine harmony which reigned in it when first created. Its strings are once more tuned in unison with the grand key-note of the universe, and though at first he sees men as trees walking, gradually he awakens to a newness of life and being, and strength of vision, until he beholds the plan of salvation spread out before him, clear and transparent, like some gigantic mirror, in which he can see reflected the designs and purposes of the Eternal!

In this can we perceive the divinity of the Gospel. No power save that of Deity could call into existence the attributes of Deity. Do men gather grapes of thorns, or figs of thistles? Can a corrupt tree bring forth good fruit, or a bitter fountain send forth sweet waters? Even so, by their fruit shall ye know them. If the world wish evidences of the truth of our religion, we can point them to the trophies of our conquest over principalities and powers—not ruined cities, desolated hearths, and mourning widows and orphans; but wearied hearts made glad, once dark homes bright and happy, deserts reclaimed, wastes repeopled, a Temple rearing itself to heaven, marts crowded with the fruits of industry and enterprise, knowledge and intelligence increasing, and God's loving smile and blessing bending over all. Any people that will take for their guide the principles of this Gospel, will find the same results follow. It needs the God who formed and fashioned the spirit of man, to mould it once more to His image. He knows the wants of man, and understands his constitutional requirements; and whenever his commands

are obeyed, love will prevail, until the heart of humanity is encircled by it, as the earth is girdled by the sea; and

the path of the just becomes like that of the shining light, shining more and more unto the perfect day.

AMBITION.

BY PRIEST WILLIAM H. SCOTT.

Every man or woman, no matter what their station in life, whether rich or poor, possess more or less of this passion. It is extremely varied in its character, and in the objects which it proposes to itself. One man's ambition is to be rich, another's to be heroic, whilst another wishes to gain the approbation of the world. The soldier, regardless of the dangers that surround him, urges his steed into the battle-field, to the most dangerous scene of action. All that he can see is the hope of victory—all he thinks of is his duty, his honor and his renown.

The poor cottar, who earns his living by the sweat of his brow, toils on from day to day, from week to week, and from year to year—never thinking about his own constitution or shrinking from labor—all to bring his family up in a way that will be creditable in the sight of men, and acceptable in the eyes of the Lord. You may see the poor man tottering off to his daily labor, his apparel clean, though scanty and threadbare, and his face ever with a smile and good-natured look, and this man, though in a far different sphere of life, is as great a hero as the soldier we have just depicted, his ambition being to do good.

Then we have the man who never fails to bestow his charity upon any good cause, such as the erection of a church or public institution, or the assistance of the poor, and who has the favor of his friends and the world at large; who, in his heart, feels the pangs of parting with his wealth, but being in possession of the spirit of ambition, does it to see his name advertized in the newspapers, and to gain the sympathy and approbation of the world, who term him a "good, benevolent man, in giving largely to all charitable and good causes."

There is also the man who seems to be taking no notice whatever of the affairs of the world—who never pays into the funds we have mentioned—but who, should a beggar come to his door, hungry and tired, will take him in, feed and clothe him, and perhaps assist him in getting employment—whose gifts are all given in secret, no one knowing of them but he upon whom he may bestow his charity, and God, whose angels are ever silent notes taking of all actions, whether they be good or evil.

Oh! ye Saints of God, who have obeyed the requirements of heaven, beware of the spirit of ambition, that you may not partake of the spirit to do evil. The most dangerous spirit is the ambition to be great in the kingdom of God, in thinking yourselves far superior to those of your brethren or sisters, and that you are meant for something far nobler than what you really are, and in thinking that you are wrongly dealt with in not being in the position you ought to be; for you may rest assured that if God has bestowed upon you great knowledge, or has lifted you to attain to something noble in his kingdom, so soon as you are in the right spirit, He will place you in the position he meant you to occupy. There is scarcely an instance recorded in the history of the Church of Jesus Christ of Latter-day Saints, of any man who had held high position in it, and apostatized, but who had given way to the spirit of pride and ambition. We all know that such a spirit is prompted by the power of the Adversary. Then, let us who know this seek unto the Lord continually for his Spirit to rest upon us, to direct our minds and actions in all things, for His ears are ever open to hear the cries of his children.

THE REWARD OF FAITHFULNESS.

"He that is faithful and endureth, shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come." These are the blessings the Lord promised unto those who had gone forth in meekness and humility, and rendered obedience to the Gospel of his Son, Christ Jesus, that if they were only faithful to the covenants they had made, and endured the persecutions which the enemy of righteousness would try to heap upon them, and by their faith and works advance the cause of truth and righteousness, they should overcome the world, and receive a blessing both in this life and in the life to come. What greater or more sure reward for faithfulness and endurance could men desire than this? The promises of God, unlike those of men, are certain and never fail, and the blessings of his Gospel are conditional, and can only be obtained by working for them; so that the more we live our holy religion, and draw nearer unto God in prayer, the greater blessings will we receive, and the more abundantly will his Holy Spirit be poured out upon us, each being rewarded according to his works, and in proportion to the amount of good he strives to perform.

When those who have made a covenant to serve the Almighty, become indifferent and careless in regard to the fulfilment of that covenant, and do not act up to the principles of the Gospel, they lose that energetic spirit which should animate the breast of every Saint, and as a natural consequence, also lose that which can be received and should be enjoyed by all who obey the Gospel of the kingdom—namely, the Holy Ghost, which was promised to guide the faithful into all truth, and shew them things to come. When we remember that no matter how poor or obscure we may be, God is no respecter of persons, but gives alike unto all who desire to serve him, who would not be true to his calling?

But, to stand faithful to this Work, and progress in the knowledge which it bestows, we require to be on the watch-tower continually, as the Adversary is ever on the alert, ready to assail us in an unguarded moment, being jealous of our progress in the good cause. A Saint needs, above all things, to be prayerful in secret before God, and endeavor to cultivate a spirit of humility and obedience unto those who have been called to preside over him; and if he does so continually, he will progress in knowledge and wisdom, for God will exalt all who desire to serve him in righteousness. The Gospel, towering as it does above all other creeds on the earth, and having for its great head one who can see and understand the desires of men's hearts, is a system in which true worth and integrity are appreciated and rewarded, therefore, if those who desire a blessing at the hands of the Almighty, should come forward and cast off the influence of the traditions in which they have been reared, and mingle with the people of God, light and intelligence would be theirs; and they, too, would receive that testimony which the world can neither give nor take away, and which would enable them to see the kingdom of God in all its beauty and majesty; while, if those who have set out to obtain eternal life and happiness be faithful to their calling, and count their light afflictions but for a moment, they will "work out for them a far more exceeding weight of glory," and the promise be fulfilled unto them,— "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

What joy and happiness, what love and peace and union, are in store for those who diligently keep God's commandments, and improve upon every good gift he bestows upon them; and what a reward is offered to those who desire to use their wealth for the advancement of His kingdom. "He that sendeth up treasures unto the land of Zion, shall receive an inheritance in

this world, and his works shall follow him, also a reward in the world to come." Let those, then, whom the Lord has blessed temporally, strive to advance his work, that his purposes may be accomplished, his Temple reared, and all nations flow unto it, saying, "Come ye, and let us go up to

the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

JOSEPH WALKER

HISTORY OF BRIGHAM YOUNG.

(Continued from page 168.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

At an early age my mind was exercised upon religious subjects, although I never made a profession until 1830. I did not then join any church, for the reason that I could not find any denomination whose doctrines, faith or practice, agreed with the Gospel of Jesus Christ, or the ordinances and gifts which the Apostles taught. Although the ministers of the day taught that the faith, gifts, graces, miracles and ordinances, which the ancient Saints enjoyed, were done away and no longer needed, I did not believe it to be true, only as they were done away through the unbelief of the children of men. I believed the same gifts, graces, miracles and power would be manifest in one age of the world as in another, when God had a Church upon the earth, and that the Church of God would be re-established upon the earth, and that I should live to see it. These principles were riveted upon my mind from the perusal of the Old and New Testament, with fervent prayer that the Lord would show me what was right and wrong, and lead me in the path of salvation, without any regard to the opinions of man; and the whisperings of the Spirit of the Lord for the space of three years, taught me that he was about to set up his Church and kingdom upon the earth in the last days. I was taught these things from my youth by Robert Mason, an aged man, who lived in Simsbury, Conn., who was

frequently called the old prophet Mason. He taught me many things which are now coming to pass. He did not believe that any man had authority to administer in the ordinances of the Gospel, but believed it was our privilege, through faith, prayer and fasting, to heal the sick and cast out devils by the laying on of hands, which was the case under his administration, as many could testify.

In 1832, I was inspired to go to Rhode Island; my brother, Asahel, was also directed by the Spirit of God to go to the same place. When we met, we both told our impressions, and it caused us to marvel and wonder what the Lord wanted of us in Rhode Island; but, as we had made preparations to move to the west, we let outward circumstances control us, and, Jonah like, instead of going to Rhode Island, we went to Richland, Oswego county, New York, and there remained until Dec. 29, 1833, when I heard Elders Zerah Pulsipher and Elijah Cheeny preach. My brother Azmon and I believed their testimony, entertained the Elders, and offered ourselves for baptism the first sermon we heard. We read the Book of Mormon, and I received a testimony that it was true.

We soon learned what the Lord wanted of us in Rhode Island, for at the time we were warned to go there two of the Elders were preaching there and had we gone, we should have embraced the Work at that time.

Dec. 31.—I was baptized by Elder Zerah Pulsipher; he confirmed me the same evening.

Jan. 2, 1834.—I was ordained a Teacher, and my brother Azmon

Elder, and a small Branch organized of twelve members, by Elder Pulsipher.

In February following, in company with Elder Holton, I walked some sixty miles to the town of Fabius, to attend an evening meeting of the Saints in that place, where Elder Pulsipher was presiding. I saw the book of commandments or revelations given through Joseph Smith, and I believed them with all my heart, and rejoiced therein; and after spending several days, and holding several meetings, we returned home rejoicing.

During the winter, we were visited by several of the Elders. Feb. 1st., Elder Parley P. Pratt called upon us and instructed the Branch till midnight; we had a precious time. I accompanied brother Pratt to Jefferson county, and told him my circumstances; he said it was my duty to prepare myself to go to Kirtland, and join the Camp of Zion. I immediately settled my business.

April 11, 1834.—With my horses and wagon, I took brothers Harry Brown and Warren Ingles, and started for Zion. I met with Orson Pratt, John Murdoch and other Elders, on the way, and arrived in Kirtland on the 25th day of April, 1834.

The Prophet Joseph invited me to make his house my home; I accepted his offer, and staid with him about one week. I became acquainted with many of the High Priests, Elders and Saints. I spent one Sabbath in Kirtland, and heard many of the Elders speak, and I felt to rejoice before God for the light and knowledge which was manifested to me during that day.

May 1.—I started from Kirtland, and went to New Portage, and remained till all the company joined us, when we were organized.

March 7.—We took up our line of march, pitched our tents by the way, and travelled to Missouri.

After we had pitched our tents in Clay county, (our numbers being 205) and many of the brethren had taken sick, and some had died, Joseph requested the camp to disperse, except enough to take care of the sick. All who had teams were required to leave the ground and go among the brethren. I went to brother Lyman

Wight's, in company with Heman Hyde and Milton Holmes. Shortly, Joseph called the brethren together at Lyman Wight's, and told them if they would humble themselves before the Lord, and covenant to keep His commandments and obey His counsel, the plague should be stayed from that hour, and there should not be another case of cholera in the Camp. The brethren covenanted to do this, and the plague was stayed, and there was not another case in Camp.

President Joseph Smith returned to Kirtland with many of the brethren; I remained with Lyman Wight, laboring with my hands till the following winter.

I had a great desire to preach the Gospel, which I did not name to my brethren; but one Sunday evening I retired into the woods alone, and called upon the Lord in earnest prayer, to open my way to go and preach the Gospel to the inhabitants of the earth. The Spirit of the Lord bore witness that my prayer was heard, and should be answered. I arose from my knees happy, and walked some forty rods, and met Elias Higbee, a High Priest, with whom I had staid a number of months. As I approached him, he said, "Brother Wilford, the Spirit of the Lord tells me that you should be ordained, and go on a mission." I replied, "I am ready."

At a meeting of the High Council at Lyman Wight's, Clay county, Missouri, Nov. 5th, I was ordained a Priest by Elder Simeon Carter; Stephen Winchester and Heman T. Hyde were also ordained Priests.

Bishop Partridge said he would like to have me go into the Southern States, through Arkansas, Tennessee and Kentucky; and if I could find any body who had faith enough to go with me—for it would be a dangerous country to travel in, in consequence of the Missouri persecutions—to take him. I told him I was as ready to go south as anywhere, and asked if I should go through Jackson county, as it lay in our route. He replied, it would be at the risk of life, and he had not faith enough to undertake it; if I had, I might try it. I also asked him, if I went through Jackson county, if I should start without purse or scrip,

according to the law of God. He answered, that he had not faith enough to start on a mission through Jackson county without money, and if I did it, I must do it on my own faith. I felt strenuous to keep the commandments, so I started without money. I called upon Elder Harry Brown, and asked him to accompany me; he consented, and Bishop Partridge appointed him to go with me.

Jan. 13, 1835.—I received an honorable discharge from Lyman Wight, certifying that I had faithfully performed my duties in Zion's Camp.

I took my valise in hand, weighing 15 lbs., mostly Books of Mormon, and started in company with Elder Harry

Brown, crossed the river into Jackson county, and felt thankful. We bowed our knees, and prayed that God might protect us from the mob while going through the country, and that his judgments might rest upon the wicked who had shed the blood of the Saints in that land, that the land might be cleansed from sin. I had a petition to the Governor of Missouri, for redress of wrongs perpetrated upon us in Jackson county, for the purpose of obtaining signatures. We bent our way south, through Jackson county, without any molestation; yet, in one instance, we were preserved from a mob of about sixty, assembled at a grog-shop which we had to pass.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 25, 1865.

MODERN PROPHECY AND ITS FULFILMENT.

"The testimony of Jesus is the spirit of prophecy."—REVELATIONS.

"Surely the Lord God will do nothing, but he revealeth his secrets to his servants the Prophets."—AMOS.

ALTHOUGH it is presumable that nearly every Latter-day Saint, whose eye will fall upon these pages, is perfectly familiar with the prophecies uttered by the Prophet Joseph, as well as those recorded in the Book of Mormon and other Church publications, in reference to the great, and, to the wicked, terrible events which were to take place in these last days; yet, in view of their rapid fulfilment, and the near approach of more important and sublime scenes than have ever yet been unfolded to the astonished view of the inhabitants of earth, we think it may be beneficial to republish some of those predictions, so that the memory of the Saints may be refreshed, their faith strengthened, and their minds encouraged to faithfulness as they see the words of the Prophets being so literally fulfilled around them, and also to stir them up to renewed diligence in the service of God, as they reflect that the day of their deliverance and redemption draweth nigh.

"Verily thus saith the Lord, concerning the wars that will shortly come to pass"

beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call upon other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

The above very important Revelation was received from the Lord, by the Prophet Joseph Smith, on the 25th of December, 1832. For twenty-five years past it has been familiar to all, or nearly all, the Elders and members of the Church of Jesus Christ of Latter-day Saints in the United States and Great Britain, and for that period they have been looking forward, with unwavering and undoubting expectation, for its complete and literal fulfilment. In the year 1851, it was made accessible to the world by its publication in a work entitled the "Pearl of Great Price," issued in Liverpool, by Franklin D. Richards, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Since that time it has been widely circulated in Great Britain and the United States, and in all the lands where the English language is spoken, and has also been translated into other languages, and widely circulated among many foreign nations. A more plain and definite prophecy than the above is not extant, nor one that has been, so far, more strikingly and literally fulfilled. The particulars of its fulfilment are known to all Christendom. Twenty-eight years to a day, from the time it was received, the State of South Carolina rebelled against the United States, by declaring to the world, through the public proclamation of her Governor, that she was free and independent, and owed allegiance no longer to the Government of the United States. For some time after her secession, a collision between the people of the State and the Federal Government's troops seemed inevitable. Fort Moultrie had been abandoned, and Fort Sumter stealthily taken possession of and fitted up for defence by the Federals, under Major Anderson. South Carolina was incensed at this act, and angrily demanded that Sumter should be delivered up to her. Its possession by the forces of the Federal Government, with her principal city at the mercy of its guns, was a dishonor she could not brook—a standing menace too humbling to her pride, and too much in conflict with the independence she desired to possess. Her people were determined to obtain possession of it—peaceably if they could, forcibly if they must. Old forts surrounding Sumter were strengthened, new ones thrown up, and their guns carefully trained in the direction of that fortress. But before they attacked it, there came a lull in the storm of preparation. The Government at Washington, by

not throwing men and supplies into Fort Sumter, did not appear to feel any anxiety about maintaining their foothold in South Carolina. The rumor became prevalent that negotiations had commenced between the Southern Confederacy and the Government at Washington, for the delivery to the former of Fort Sumter; and the news was soon circulated that Fort Sumter would have to be evacuated by the Federal troops as a military necessity, but that Fort Pickens, in Florida, (another fort which was surrounded and threatened, at that time, by the Southern secessionists) would be maintained and strengthened. As soon as this news was bruited abroad, the interest which had been all along concentrated upon Sumter and South Carolina, was directed to Fort Pickens in Florida. It was confidently stated, that if there would be any collision between the Southern secessionists and the Federal Government's troops, it would occur at Fort Pickens, in the State of Florida, and not at Fort Sumter, in South Carolina. Two or three mails reached England, bringing the intelligence that Fort Sumter was on the point of being evacuated by the Federals, and that an attack upon Fort Pickens was momentarily expected.

But the Almighty had decreed otherwise. He had stated, in the above Revelation, that "the days will come that war will be poured out upon all nations, *beginning at that place*"—South Carolina. This being the spot designated, no negotiations, compromises or arrangements could change it from thence to Florida, where Fort Pickens was situated. It will be recollected that, previous to the breaking out of actual hostilities between the Southern people and the Northern Government, the opinion was very widely entertained, both in the United States and in this country, that the Union would be preserved and no collision occur; but that, even in the event of secession becoming a settled fact, the separation would be effected without the shedding of blood. The United States was one of the last countries in the world where it would seem probable that the people would have engaged in a deadly war. These hopeful expectations were, however, never realized. Political affairs became more and more complicated, until the first gun was fired from Fort Sumter, on the 14th of April, 1861, which was the signal for the commencement of that dreadful war, which has raged ever since with increasing fury. Detailed accounts of all the most remarkable events which have transpired since that time, have been given to, and perused by the world, and amongst these may be mentioned the fact, that many of the slaves formerly belonging to the Southern States, have been "marshalled and disciplined for war" by the North, and arrayed in deadly combat against their former masters. On July 10th, 1863, a Federal officer thus wrote:—"They (the slaves) are now springing up like dragons' teeth from the soil into which they have been crushed. Masters of the ground they tread upon, they are sweeping forward in steady, solid legions. Forty thousand strong are already in the service. They are destined to wield the sword of just retribution, to teach their former masters which of them is the superior race." This number has since been greatly increased, and, as stated by President Lincoln, in an official document issued in the latter part of 1864, the Federal Government had then upwards of 200,000 negroes—formerly slaves—engaged in its military service. Although this is a literal fulfilment of that portion of the prophecy referring to the slaves, we anticipate a much more general and terrible accomplishment of the whole in the future.

There are some very important portions of this prophecy, however, which

yet remain to be fulfilled. To add to the sufferings and great calamities of the American nation, they will be greatly distressed by the aborigines, who will "marshall themselves, and become exceeding angry," and vex them "with a sore vexation." This event, we believe, may not take place in its fulness until the nation has been greatly weakened by the death of millions in their own revolutionary battles. To what extent the Indians will have power over the nation, is not stated in this revelation; but from what Jesus informed their forefathers at the time of his personal ministry among them, as recorded in the Book of Mormon, they will have power in a great measure over the whole nation. In speaking upon this subject, Jesus prophesies as follows:—

"Therefore, it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him" (Joseph Smith) "to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, it shall be done even as Moses said, they shall be cut off from among my people who are of the covenant; and my people, who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver."

This prophecy of the Savior will be found in the Book of Nephi, chap. 9, par. 8-12, also chap. 7, par. 4, and Book of Mormon, chap. 2, par. 6, where will be found much more, relating to this subject, which is highly important. It appears more improbable, now, to the people of the United States, that the Indians should ever become so powerful an enemy and so dreadful a scourge to them, than it did before the commencement of the rebellion, that they would ever engage in so dreadful a civil war as that now raging. Yet this will as surely be fulfilled as have the other portions of this prophecy.

In the year 1854, Elder Orson Pratt, in some remarks in the *SEER*, a periodical edited by him in Washington, United States of America, and republished in Liverpool in the same year, uttered the following prophecy:—

"Say not in your hearts that you are strong, and that these calamities will not come upon you; for though you increase your strength an hundredfold, and fortify yourselves with walls and gigantic towers; and by your wisdom invent engines of destruction that will cause the nations to tremble, yet you shall be as nought before the power of the Almighty, and your strongholds shall be thrown down as were the walls of Jericho, and you shall fall a prey to the devouring sword, and your carcases shall moulder away upon the face of the land, and your flesh shall become meat for the dogs and for the ravenous birds of the air; and there shall be none left to blaspheme against the Holy One of Israel, or to fight against His holy word, upon all the face of this land."

The subjoined extract from the *Birmingham Daily Post*, of Sept. 5, 1864, records the partial fulfilment of the above words:—

"A writer in the *Index** says,—I went yesterday to visit the battle field of Cold Harbor, where the Yankees are said to have lost 12,000 men. The battle had raged there about a month ago, and yet the ground was strewn with the corpses of Yankee soldiers festering in the broiling sun. The carnage must have been awful; for, within the space of about ten square yards, I counted no less than thirty dead bodies clothed in the Federal uniform. In some cases the flesh had been gnawed away, and the skeletons alone remained. In some parts of the field the dead were literally heaped up like stones. Perched on these mounds of human putrefaction, were the sleek and slug-gish buzzards of Virginia, engaged in hideous orgies. Like the shoddy contractors of the North, they, too, have grown fat on the war."

* The Confederate organ, published in London.

Turning our attention now to the Territory of Utah, where the Latter-day Saints have organized themselves, we find that the same prophecies have been given forth plainly there, and that universal certainty has all along prevailed as to the ultimate result of the great events now transpiring in America. On the 13th of September 1857, President Brigham Young, speaking in the Bowery, Great Salt Lake City, remarked,—"The Government of our country will go by the board through its own corruptions, and no power can save it. 'Mormonism' will take an almighty stride into influence and power, while our enemies will sink and become weaker and weaker, and be no more; and I know it just as well now as I shall five years hence."* On the 6th of April 1861, he says,—"The whole Government is gone; it is as weak as water. I heard Joseph Smith say, nearly thirty years ago, 'They shall have mobbing to their hearts' content, if they do not redress the wrongs of the Latter-day Saints.' Mobs will not decrease, but will increase until the whole Government becomes a mob, and eventually it will be State against State, city against city, neighborhood against neighborhood, Methodist against Methodist, and so on. It will be Christian against Christian, and man against man; and those who will not take up the sword against their neighbors, must needs flee to Zion."† On the 15th of July, 1860, he said,—"You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and States against States, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families, or for their own lives. They will be like the Jaredites, who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the Devil will place in their hearts, because they have rejected the words of life, and are given over to Satan to do whatever he listeth to do with them. You may think that the little you hear of now is grievous; yet the faithful of God's people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them."‡ On the 10th of February 1861, he said,—"The nation is ruined, and will crumble to pieces. They will destroy themselves." "God has come out of his hiding place, and has commenced to vex the nation that has rejected us, and he will vex it with a sore vexation. It will not be patched up—it never can come together again, but it will be sifted with a sieve of vanity, and in a short time it will be like water spilled on the ground, and like chaff upon the summer threshing-floor, until those wicked stewards are cut off."§

President Heber C. Kimball, speaking in Great Salt Lake City on the 6th of Sep. 1856, makes use of the following language,—"The President of this nation, and his brethren in office, with all the rulers and all the priests, have sanctioned the destruction of this people. Yes, the President and all his coadjutors have sanctioned our death as much as if they had taken our lives, and they are a bloodthirsty nation. They have killed our Prophets, Patriarchs and Apostles, and they have slain, or caused to fall, thousands—yea, thou-

* Journal of Discourses, vol. 9, page 5.

† " " " " vol. 5, pages 229, 235.

‡ " " " " vol. 8, page 123.

§ " " " " vol. 8, pages 320, 324.

sands of our brethren and sisters, our wives, our fathers and our mothers; and they shall see the same fulfilled upon themselves, and it shall be measured to them double for all they have dealt out unto us. When we consider all things, are they not to be pitied? They are. If you will live your religion, you never will have anything to do but to live your religion, and lay up stores and prepare for the sceneries that are to come; for, as true as the Lord lives, the people of the nations will come by hundreds and by thousands for food, and for raiment, and for protection; and that time is right at our door.*

On the 2nd of April 1854, President Jedediah M. Grant said,—“It is no matter how much they deal in compromised measures, or how often they try to adjust difficulties that thicken around them—it is a stern fact that the people of the United States have shed the blood of the Prophets, driven out the Saints of God, rejected the Priesthood, and set at naught the holy Gospel; and the result of rejecting the Gospel has been, in every age, a visitation from the chastening band of the Almighty—which chastisement will be administered in proportion to the magnitude and enormity of their crimes. Consequently, I look for the Lord to use his whip on the refractory son called ‘Uncle Sam;’ I expect to see him chastised among the first of the nations. I think ‘Uncle Sam’ is one of the Lord’s boys that He will take the rod to first, and make him dance nimbly to his own tune of Oh! Oh!! for his transgressions, for his high-mindedness and loftiness, for his evil, for rejecting the Gospel, and causing the earth to drink the blood of the Saints—for this, I say, I expect he will be well switched among the first of the sons.” “I expect ‘John Bull’ will get the next whipping.†”

President D. H. Wells, in an oration delivered in Great Salt Lake City, on the 24th of July 1851, uttered the following words,—“Although she (the United States) may launch forth the thunderbolts of war, which may return and spend their fury upon her own head, never! no, never! will we permit the weakness of human nature to triumph over our love of country, our devotion to those institutions handed down to us by our honored sires, made dear by a thousand tender recollections, although we feel the strong arm of oppression, and writhe under the keen cruelty of the tyrant’s rod; but rather stand aloof, while she welters under the withering curse of the almighty Jehovah, for the shedding of innocent blood; rather seek a shelter from the impending storm which no arm can stay, until she has received the full measure of the indignation of insulted innocence, the just demerit of all her crimes. Then will she consider the past; then will she see, in the sad extremity to which she will be driven, the unrighteous course she has pursued towards us; then will she look to the poor, defenceless ‘Mormons,’ whom she has murdered, persecuted and driven, for succor. Then will the Basin State, panoplied in the power of righteousness and truth, step forth to the rescue.”‡

On the 27th of September 1857, at the time the American Government sent an expedition to Utah, Elder Wilford Woodruff, spoke in Great Salt Lake City, as follows,—“If the United States make war upon this people, the Lord will hold them responsible for it, and the measure they mete will be measured unto them again; and if they are ripe and the cup of their iniquity full, they will be shattered to pieces—their union broken up and destroyed. They will

* Journal of Discourses, vol. 5, page 218.

† “ “ “ “ vol. 2, page 148.

‡ *Deseret News*, vol. 1, No. 39, page 306.

be visited with thunder and lightning and hail, and the judgments of God; and every man that will not draw his sword against his neighbor, will be obliged to flee to Zion. They are sending their armies here to destroy us; but I ask none to weep for Utah, or spend their sympathy for us,—not even my relatives, or the priests, the doctors, lawyers, or editors; no, not even one soul—from the President of the United States down through the whole nation, who have given consent to our death; for they will have plenty to bear themselves, and they may save their weeping for themselves and their children."^s

(To be continued.)

ABSTRACT OF CORRESPONDENCE.

BRISTOL DISTRICT.—By letter from Elder William Willes, we are informed that a District Conference was held in Bristol on the 19th ult. President Brigham Young, jun., was present, also the brethren laboring in the District, and several from other parts of the Mission. The Saints enjoyed the teachings given throughout the day, and the reports of the brethren, as to the prosperity of their several fields of labor, were cheering and encouraging.

MONMOUTHSHIRE CONFERENCE.—Elder William Lewis writes, that a Conference was held in Tredegar on the 5th inst. There were present—Elders W. D. Williams, President of the Welsh District, W. H. Waylett, William Lewis, President of the Monmouthshire Conference, and W. T. Jones, D. M. Davies, T. E. Hughes and William Leek, Travelling Elders. The accounts of the condition of the various Branches were favorable, and many valuable instructions given, and listened to attentively by both Saints and strangers.

SOUTHAMPTON DISTRICT.—Elder E. F. Bird, writing from Southampton, states that a Conference was held there on the 12th inst., at which were present the brethren from the various Conferences in the District. The Spirit of God prevailed much at the different meetings throughout the day, and profitable counsel and instruction was given to the Saints.

C O R R E S P O N D E N C E .

AMERICA.

[We have been favored with a perusal of the following letter, written by President Brigham Young, to Elder Finley C. Free, at present laboring in the London Conference. Although designed simply for brother Free, the instructions and counsel conveyed in it, are so applicable to all of the Elders, that we have thought we could not do better than publish it for their mutual benefit.]

Great Salt Lake City, }
Dec. 28, 1864. }

Elder Finley C. Free,

Dear Brother:—Your favor written from London, October 7th, has been perused with great interest. I am pleased to see the feelings which you manifest in your letter, and that you have a desire to magnify your Priesthood and calling, and honorably fill the mission which has been assigned unto you. By cherishing these desires,

and carrying them into practical effect, your mission will be a great blessing to you, and to the people in whose midst you labor, and in years to come, you will be able to reflect with pleasure upon your present operations and associations. A young man, during his first mission, has the opportunity afforded him of establishing a character among his brethren, and the people of God for diligence, integrity and virtue, which will be of great service to him throughout his future life, if that life should be in accordance with those principles. A bad impression left upon his brethren by a young Elder on his first mission, is afterwards difficult to eradicate. Hence, young men should be exceedingly careful in all their movements; they are not the only ones, however, who should be careful; all, both young and old, must exercise great care, in resisting temptation and sin. If you live strictly in accordance with the requirements of our religion, and take up your cross and deny yourself all worldly pleasures while you are absent on your mission, you will feel happy to stay, and continue your labors, or you will feel happy, should you be released, to return; and, when you do return under such circumstances, having been faithful in all things, you will experience a peace and joy that will amply recompense you for your faithfulness, and any privations that you may have to endure, and that you never could know anything about, were you to be unfaithful.

Your family and friends are all well, I believe, and feel much interested in your welfare.

Everything is quiet here in the valleys, and the Saints are peaceably pursuing their ordinary avocations. The winter has been a mild one thus far; considerable rain has fallen, which has been of immense benefit to the ground, in soaking it thoroughly. On the night of the 26th, the snow fell to the depth of twelve inches on the level; but it is a soft snow, and the weather being mild, it is fast melting away. The Legislature is in Session; but the members have adjourned for Christmas holidays. We are having the usual run of parties for this season, and they are passing off pleasantly. The Saints are generally enjoying their religion, and our meetings are interesting. Our enemies are hoping to see us suffer and be broken up, through their machinations, but they will be disappointed this time, as they always have been. The army on the Bench, have been so contemptibly insignificant that nobody notices them—and they are sinking lower and lower every day.

Accept my love to yourself, and remember me to the Elders who may be near you.

That the Lord may bless you in all your labors, and preserve you in health and safety to return home to Zion, to enjoy the society of your relations and friends is the prayer of your brother in the Lord,

BRIGHAM YOUNG.

VARIETIES.

It is more from carelessness about the truth, than from intentional lying, that there is so much falsehood in the world.

There is this difference between happiness and wisdom; he that thinks himself the happiest man, really is so; but he who thinks himself the wisest man, is generally the greatest fool.

Be courteous of gesture, and affable to all men, with diversity of reverence according to the dignity of the person. There is nothing that winneth so much with so little cost. He who endeavors to please, must appear pleased; and he who would not provoke rudeness, must not practice it.

One day, at the table of the late Dean of Ely, just as the cloth was about to be removed, the subject of discourse happened to be that of an extraordinary mortality amongst the lawyers. "We have lost," said a gentleman, "no less than six eminent barristers in as many months." The dean, who was quite deaf, rose as his friend finished his remark, and said grace, "For this and every other mercy, the Lord's name be praised."